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PUBLISHED MONTHLY.

PRICE, 2.00 PER ANNUM.

SINGLE COPIES, 20 CENTS.

VOL. IX.

MAY, 1891.

No. 2.

BX
6901
.C58



THE

CHRISTIAN SCIENCE



JOURNAL.

OFFICIAL PUBLICATION OF
NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION.

FOUNDED APRIL, 1883, by the Author of SCIENCE AND HEALTH,
MARY BAKER G. EDDY, D. S. D.

PUBLISHED BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
62 BOYLSTON STREET, BOSTON, MASS.

Entered as second-class mail matter.

13475307 B

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THE CHRISTIAN SCIENCE JOURNAL

IS PUBLISHED ON THE FIRST OF EACH MONTH.

TERMS FOR SUBSCRIPTION, PAYABLE IN ADVANCE,

ostage free, to any part of the United States and Canada are: Two Dollars per annum, One Dollar for six months. No subscriptions for less period than six months received.

Postage stamps not acceptable. Remittances by Bank Drafts or Express Orders preferred.

Subscriptions may begin at any time. If no time is designated, the subscription will begin with the current number.

Acknowledgment is made for all subscriptions, stating date of maturity; but no further notice is given of expiration of subscriptions.

The address can be changed at any time; though if not requested on or before the 20thth of any month, the next JOURNAL will be sent to the address on our books at such date.

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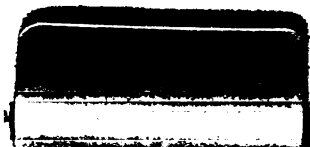
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THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds."

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LAW.

"Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not."—Daniel 6, 8.

WHAT is Law? This is an old question, but one which the world has not yet answered, because it has never learned what it is. If we ask one man what law is, he will, if he answers at all, give us his definition of some rule, or law, which he has declared from his stand-point, and which may, to his mind, be well defined, and satisfactory. If we ask his neighbor across the way what *he* thinks of the law adhered to by this neighbor, he will probably tell you that he is altogether mistaken in his views; that, in fact there is no such law as that so firmly believed in by this neighbor; that he is mistaken, deluded. And if asked why, and wherein this neighbor is mistaken and deluded, he will at once proceed to lay down *his law* to you, which will most likely be found to be at variance with that of his neighbor. So we find the world—human mind—one great neighborhood, one half of which has *its* law, and the other half *its* law, and each being the exact antipodes of the other. Running all through human thought, we find this diversity of opinion, each man flattering himself that he is a law unto himself; and each strongly convinced that his law only is right, and that of his neighbor entirely and inexcusably wrong.

A recent, and somewhat eminent law writer thus treats of the subject in answer to the question which he propounds: "What is Law?" He says: "It has been variously defined. In its most general sense it signifies a rule of action,—all kinds of action,—whether animate or inanimate, rational or irrational. In its more confined sense, law denotes the

rule, not of actions in general, but of human actions, or conduct."

The greatest of the ancient sages, Aristotle, Plato and Cicero also asked the question. Solon asked it; and Plato claimed that the essence of freedom "consisted in the supremacy of law over personal will, whether it be the will of one, of the few, or of the many."

If we look to human philosophy for our answer, we must be content with what has already been said; and this would lead us to the same conclusion that all other human speculations lead to, namely: that there is no *law*, but there are *many laws*. We are then in the same state of unsatisfied and unsettled understanding that we are in when we endeavor to answer the question as to what is God, by looking at the phenomena of material creation. In doing this, in looking only from this side, we have gods many; but the question still comes mockingly back to us: What is God? When we are able to answer the latter question, we shall be able to answer the former, but not before.

[NOTE. Before going further, it is very essential that the 6th chapter of Daniel be carefully read, followed by page 101 of SCIENCE AND HEALTH, for herein is the pith of this entire article.—Ed.]

In this chapter we find a very satisfactory answer to the question as to why, to human sense, there are laws many instead of one Law. Here we have a striking illustration of the unreliability and delusiveness of laws of human construction. Error, in the form of envy, thought by deception and artifice to establish a law which should be so like the "law of the Medes and Persians," that it could not be changed, and must therefore accomplish their selfish, human ends. Daniel certainly would be torn to pieces by the hungry, savage lions if he were but put in their den. But see how puerile was the cunningly devised human law, when brought in contact with Divine Law. Observe how human error, in its false self-esteem, overreached and destroyed itself; how in its fancied strength and security, it fell into the very pit which it had, as it supposed, so wisely laid for Daniel; and how, unexpectedly to itself, its well-laid scheme became the bosom of its own destruction. Verily

“The best laid schemes o’ mice and men,
Gang aft a-gley.”

We can look back over the history of the world and see repetition after repetition of the story of Darius and Daniel. When from every point of human observation, earthly powers seem to be impregably fortified in the supposed strength of human law, suddenly, and from an unknown source, and by means the most unlooked for, the fabric of human construction, which was erected with such great pains, and with so much of apparent human wisdom and cunning, has been blown over in an instant by the wind of Divine Law.

When pagan Greece and Rome believed themselves invulnerable in the strength of human law, the Divine stepped in and easily wiped out their false statutes, with the immutable law of Christ. When Roman Catholicism apparently held Christendom in its unyielding grasp, Protestantism arose, breaking asunder that law which seemed as strong and unalterable as the “law of the Medes and Persians.” All along the line of history we see the feeble purposings, and foolish strivings of human law overturned and subverted by the Divine; and always upon the overthrow of error, Truth builds a stronger fabric.

As in the lesson, we see that as the result of the thwarted purposes of “the presidents, the deputies, the princes, the counsellors and the governors” to overthrow God’s kingdom, they themselves were destroyed, and their idolatry with them, and the whole earthly kingdom made to worship the one God of Daniel; so again, in the fulness of time, will the false laws of the presidents, counsellors, governors and princes of the present world—the material senses, the beliefs of error—be wiped out by the God of Daniel; and His Eternal Statute of Truth forever established in human consciousness. That Statute which is unrepealable; that Law which was from the beginning; that rule of conduct, which was first announced on Sinai, and was re-emphasized on Olivet, remains unrepealed to-day; and in all its completeness, and strength, and majesty, is above us and around us now as much as it was above and around Daniel in the

days of yore. Error can no more destroy Truth now than then. The satraps of sin can no more set up their false laws in defiance of God's unalterable statute to-day, than they could then. That mighty Statute Book, which was written by the Divine Hand in the beginning, was written with an Eternal Pen and Indelible Ink, upon indestructible Vellum; and he who thinks to subvert it, or evade its penalties, by setting up against it the puny statutes of his own making, will but meet the fate of the foolish princes, and counsellors, and governors of old. It has been too often tried, and has too often failed, to leave the world in any doubt, or uncertainty as to its inevitable results.

There is but one way to avoid this lions' den of error, and that is to live constantly under the Statute of Truth. There is no way of repealing any part of the Divine Statute. There is no escape from all its penalties, except by strict obedience to its every provision. We cannot substitute a chapter here and there of our own making. We cannot change a word or letter of it. It would seem that mortal man ought long since to have learned this. But how painfully evident it is that he has not yet gained the slightest knowledge of this important Truth. He is going on in the arrogance of his own false self-esteem, constantly making his own laws, and enacting his own statutes, with the same blind indifference that his foolish predecessors did, apparently unconscious that in a short time the Divine Pen will sweep across their pages and forever obliterate their false assumptions.

Can we not now begin to see that there is but one answer to our question "What is Law?" But one answer, because there is but one Law; and there is but one Law, because there is but one God. We need look for no other statute. It is broad and complete enough to cover our every action. If men would regard the Divine Statute more, and the human statutes less, we would have need of few law books, and fewer lawyers.

I unhesitatingly affirm that human law, with all its assumptions and pretensions, has been, thus far in its history, a signal failure. If it had not been, would we see in the

world such a condition of wide-spread demoralization as we see to-day? Well may men yet be sending up the anxious inquiry, "What is Law?" But this will not be answered until the Divine Law shall be received into human consciousness, and men shall come to understand that the only true, lasting and efficacious law is that taught, practiced and demonstrated by the only wise Solon, the only true Sage, and the only scientific man the world has ever known—Jesus of Nazareth. Greater than Moses and the prophets, greater than John the Baptist and the Apostles, greater than all the philosophers of the earth was he, because he was the only begotten Son of God; the incarnate Wisdom; the greatest Lawgiver of all the ages.

WHAT is being religious, but always seeing God's infinite love in everything, and loving Him all the time? It is seeing His mercy in the sun and sky; in the hills and plains; in daily life, with its discipline and education; in the friendships of our friends; in our insight into new truths; in the grand opportunities of daily service of the human race which He affords us. It is hearing and answering His invitation to come to Him to be inspired, to be filled with light, to be filled with love, to be filled with power. Suppose all the little buds and seeds should say, "Oh, dear! April has come; and now we shall have to unpack ourselves, and go out of these snug little chambers where we have been sleeping all winter, with nothing to do but rest. It is getting warmer every day. Strange thrills pass through us, 'the blind motion of the spring.' But do let us stay as long as we can, shut up here; for it will be a very gloomy thing to go out into the soft summer air, and unfold ourselves in the sunlight into tremulous leaves, bending stalks, and fragrant flowers."

But Nature does not look unhappy in unfolding. And why, if seeds and buds enjoy unfolding in the sun, should not our souls enjoy unfolding in the sunlight of our Father's infinite tenderness and perfect love? Why should we give ourselves grudgingly, and as of necessity, to the love of God? Why hesitate and tremble, and think we are not good enough to love Him, or to be loved by Him? Love does not hesitate. Love leaves all and follows.—JAMES FREEMAN CLARKE.

POEMS.

BY O. K. B.

PSALM.

UNTO our mortal sense of error,
 Daily as we die,
 Our consciousness of Christ is clearer,
 And Eternity.

Just as we leave our mortal moorings
 On the upward path,
 Just so do we receive inpourings
 Of immortal faith,—

That faith that leads to power and glory,—
 “Ye shall know,” He said,
 Destroying shadows transitory,
 Free and unafraid,—

That Science which alone hath power
 Being to control.
 Awake! Arise! and claim thy dower:
 Man's birthright is in Soul.

FOOTSTEPS OF PRAYER.

TEACH me the way
 O God, to pray.

Desire the Truth with all thy heart;
 Strive for the Truth, what e'er the smart,
 Then bend the knee,
 And presently
 Thy wish crowns thy humility.

EVEN as a little child I need Thee
 O my Father! day by day:
 Reach Thou Thy loving hand and lead me
 Surely in the Perfect Way.

Day by day —
 Day by day
 Lead me in the Perfect Way.

CHURCH AND HOME.

I CANNOT help giving you a little talk concerning the building of the long-looked-for and much-desired First Church of Christ (Scientist) of Boston, which is to be a home for all Scientists everywhere; and which is also to be the combined headquarters for the Christian Science Publishing Society, for the Dispensary, for meetings — and, in short, for everything that concerns the Cause of Christian Science and its work.

It is now several months since, in one of our monthly meetings, I first agitated anew the subject of our dear church. As the good result of this, I am very happy to see that to-day the Church Building Fund (of which Alfred Lang, of Lawrence, Mass., is treasurer) amounts to nearly \$8,000, including ready cash and pledges. We need more, however, and *I know* that everyone who has an interest in Christian Science, whether patient or practitioner, active or inactive, *wants* to give liberally according to his and her means — considering it a *great privilege* to be permitted to contribute toward the building of this Christian Science Home.

I think that I am correct in the statement that there are, in this country and the British Dominions combined, over one hundred thousand people who love Christian Science for the good they have received from it; and I feel sure that these hundred thousand people are willing to give *more* than one dollar each, toward the building of that home. In addition to this, there has come to me a plan which, if faithfully carried out by *us all*, will build this Christian Science Home in one year, and cost *no* one any money. It comes to me in this way: Our blessed teacher has lately given to the world a great message of Love from God, in the new edition of SCIENCE AND HEALTH, which every one who loves Christian Science, treasures as the “pearl of great price” — which indeed it *is*! Right here we now have before us the *means for all* to take part in the building of that home; and, in utilizing it, to be doubly useful to the Cause of God (Good) and humanity. For example: The retail price of this book is

\$3.00; postage, 18c. additional. At wholesale, one dozen copies shipped to one address can be procured at the rate of \$2.50 per copy — larger orders securing still larger margin of discount. Now, let us *all*, as self-constituted agents, set ourselves to work to sell that book — freighted as it is with good tidings of great joy — and to sell as many copies as we can; then, bowing our head to the Divine Principle, (Good) let each one of us promise himself and herself to devote the profit resulting from the sale of each book to the building fund of our Church and Home. In this way, I am sure that within a year from this date there will be more money in the treasury than is needed to build this church. Why, why! dear brothers and sisters; are we not to look to God, our Divine Principle, for all things? Then why not let His blessed message be the means of building for us our church and home in this city not only, but in every city, town and village *everywhere*? As God is Limitless Love, it is His desire that we should advance from country to country, from nation to nation, and carry with us this loved message; that all may learn, by demonstration, the omnipresence of God (Good). To this end let us work and keep *awake*, beloved brethren! lest, if we fall asleep, the light go out and *we* become like the “foolish virgins.”

Now is the time for us to have our heart's desire fulfilled. Let us all, North, South, East and West, join together as *One* — even as we are but one in God — join together as one in this grand work. In other words let us start now from one common standpoint; and, keeping the common end in view, see who can send the most “fifty-cent” and even larger “margins,” on the sale of this book, to Brother Lang who holds the funds.—J. S. E.

“NAY, but 'tis not the end :
God were not God, if such a thing could be ;
If not in time, then in eternity,
There must be room for penitence to mend
Life's broken chance, else noise of wars
Would unmake heaven.” — *Alice Cary.*

CHRISTIAN SCIENCE PUBLISHING HOUSE.

SINCE it is definitely determined that the building to be erected in Boston in the interest of Christian Science, is not merely to contain an auditorium for church and other services, but is to embody adequately furnished and permanent quarters for our CHRISTIAN SCIENCE PUBLISHING SOCIETY, the movement is no longer confined to one of local or sectional interest merely, but is become one of national concern. It is now understood that this building will sustain to our Cause the same relation as that at present existing between the mammoth building on Fifth Avenue, New York City, and the Methodist Denomination supporting it, or between the buildings on Beacon Street, Boston, and the Unitarian and Congregational churches respectively. To bring to completion a plan of this magnitude, requires hearty co-operation on the part of all teachers and practitioners not only, but on the part of those, also, whose present sense of health and harmony is due to the benign helpfulness of the gospel as preached in Christian Science. Amen, and Amen!

Now, as to methods or plans for the accomplishment of this purpose.

First: Let it be known that, by the founder of Christian Science, Rev. Mary B. G. Eddy, there has been donated and conveyed to three trustees, for the purpose, a parcel of land (estimated as worth \$15,000 and upwards) which is sufficiently large to admit of erecting upon it a commodious building suitable for our purposes.

Second: One of the provisions of this deed is, that the building shall not be *commenced* until the sum of \$20,000 be placed in the hands of our treasurer, Alfred Lang, 279 Broadway, Lawrence, Mass. By appeals, for the most part made locally during the past three months, about \$8,000 of this amount has been raised in cash and pledges and placed in the hands of the treasurer.

Third: To erect and complete such an edifice as will meet our national needs for many years to come, will require

at least \$40,000 exclusive of the lot valuation. Now, Brethren, what is to be done? As the most feasible and practical answer that occurs to me, let me suggest a plan that will insure the speedy and natural completion of this project.

The probabilities are, that we will not meet together in National Association for two years to come. Taking as a basis the last, that of 1890, the attendance of delegates and members is *at least* six hundred. By far the greater number come from what, in the extreme East, is known as "the West:" some from California and Washington; more from Colorado; more still from Kansas, Missouri, Nebraska, Dakota and Minnesota; from the South — and even the Queen's Dominions also — a score. From Iowa, Illinois, Indiana, Ohio, Wisconsin &c., come myriads of earnest co-workers. Now, transit from the Pacific Coast, incidentals, and return, involves an expense of not less than \$200 per capita; from Colorado, Nebraska and similar distances, \$100 to \$150. The probable average disbursements of the six hundred attendants would reach about \$60 each; but, to be quite safe, we will say \$50. At this rate the aggregate expenditure per year, is \$30,000; or \$60,000 for two years. Here is the solution of our problem regarding the erection of the edifice for headquarters of the Cause we regard so highly,—one which involves no greater outlay than that we annually have made in granting ourselves the pleasure and profit of attendance upon the National Association. To what better, more unselfish, more useful purpose can we devote the equivalent of this annual expenditure? What more worthy course, than to let it serve towards erecting a building that is to stand for our national work, and for a settled home for our Publishing Society as well!

To make this a practical "object lesson," the writer this day forwards to our treasurer, what would represent his individual expenditure for two gatherings of the National Christian Science Association. Will you each, Brother, Sister, make another of the remaining five hundred and ninety-nine?

The following, clipped from "The Christian Inquirer," proves a decided change of thought in church assemblies, showing the Christian Science theology is being recognized as Christian, and they are touched by its truths. Surely it is worthy a place in our JOURNAL.—ED.

FAITH-CURE.

[Of several articles brought out by a recent editorial we select the following as a fair expression of all. They cover the ground of our article so well that we give them cheerfully to our readers.]

DEAR INQUIRER: I accept your description of "Christian Science" as substantially correct, as having to do with the "Scientists" whom you have known; but as I have known a few persons, "Christian Scientists" of the straitest sect, to whom that description could not be applied, except as a libel, I feel that it may be obligatory upon me to speak out. No persons should be more careful than Baptists not to condemn their fellow-men before they have taken the trouble to examine their teaching and compare it with their life. (John vii., 51.)

Circumstances have made it convenient for me to examine their teaching with the same care, and I have also compared it with the lives of the few personally known to me. As a result of this examination I do not hesitate to say that if they are fair specimens of the whole body, the modern church would be elevated to a much higher plane of Christian living than it now occupies if it were to follow them.

They say that the sick man is a worse case than the sinner, if God can forgive sin and will not heal sickness. They tell me that the same Master who commanded us to baptize also commanded us to heal. I do not know how to answer them.

With regard to the close of the age of miracles, I suppose we can agree to differ, but I must say your words sounded strangely as I had just been reading the fourteenth chapter of Bushnell's "Nature and the Supernatural." Your assertion, however, that if healing is miraculous, one thing is as easy as another, is contradicted by the experience of the early disciples, who found some cures possible to them, others impossible.

The "Christian Scientists" whom I know, expressly disa-

vow any use of animal magnetism, hypnotism, spiritualism, and declare that the cure is wrought by God alone. They say they do not "provoke his will" (*i. e.*, the patient's), and that the will has nothing to do with it.

They say that they find the greatest pleasure in going about doing good; that God is with them giving them peace in the midst of persecution; that they have no more sense of bodily ailments, nor even of fatigue; that all this they ascribe to God for whom they will cheerfully go through fire and through water.

Now I am unable to believe all that they profess to believe, as you are unable; but I cannot say they have no religion, that they are not Christians, that they have only a system of stupid blundering, because I am profoundly convinced that the great need of all our churches is more of the religion I have seen in the lives of the "Christian Scientists" whom I know.—EDWIN T. HISCOX, BROOKLYN, N. Y.

THE BLACKBIRD'S SONG.

ON the whitest plumes of the Mayflower-tree,
The blackbird loves to sing,
There he prunes his breast with his golden beak,
And ruffles his glossy black wing.
Or he creeps to the sweet tree's innermost heart,
And jugs with his mellow pipe;
He whistles and flutes to the apple-flowers;
"The cherry will soon be ripe."

He sings to the rose-cloud over his head,
To the blossoms, and leaves, and buds;
To the rainbow drops of the April rain,
And the shower that brightens and scuds;
Then nestles close to the May-tree's heart,
And sings of the brave year's prime,
Of the crimson joy that cannot cloy,
In the coming cherry-time.

W. T.

**BITS OF EXPERIENCE FROM JAMESTOWN AND
CHAUTAUQUA, N. Y.**

My experience in Dispensary work began about the middle of June 1890. For a year I had been saying (I believe sincerely) "Here am I" Lord, send me; yet when this work opened before me, and I stood face to face with it, I could only say: "Not my will but thine." It was not the path I would have chosen. I had learned from one who had had experience, what it means to open and hold a Dispensary at this time (that is, as much as one can learn from another's experience).

I attended the Association in New York; and just before my return home I said to my teacher, who was going in another direction: "Are you not going to say some thing to me about that dispensary?" Her answer came, clear and decided: "I cannot tell you anything about it. You must go higher." I said, "I want to do what is right." Her reply was: "I know you do, and you will be shown the way." And with the thought of Love, trust and assurance that came to me with those words I rested, knowing that Divine Wisdom could and would decide every thing for me. I gave the subject no thought after this, until one morning, a few days after my return home, I found myself making preparations for going into the Dispensary, as naturally as though I had never thought of anything else. I went to one of our number, and began talking about the work, at which she remarked, "Then you have decided to take it up?" "Oh yes," I answered, feeling and knowing that I had nothing to do with that decision. So I went on willingly, submissively, glad to do His will, but I cannot say joyfully.

We had secured very pleasant rooms in a good location; and though for a time the work seemed to progress slowly, I can see now how the thought was changing all the time. Every day brought hard work; claims of error arising constantly that must be met and overcome. But every hour of earnest, faithful work brought its sure reward. We commenced our Sunday services right away, taking up the

lessons in the Quarterly. We had a very good attendance, and it has increased slowly, but surely.

A great deal of Missionary work has been done in the way of house to house visits, and distributing literature which has usually been well received. I have never, since my work began, met with open antagonism to Christian Science; nor have I ever met ridicule: in fact most of the people whom I meet show a great deal of reverence for Christian Science; and usually with patients, the Spiritual healing is the first to be recognized. One day, as it was nearing its close, a young man came in, apparently very much broken up and discouraged. He had been in beliefs some time. Said the doctors told him he must not think of going to work for a month, but he could not afford that. Then he said, "I'll be honest. I don't know as I have any faith in this at all, but I thought I would see what you would tell me." "Well," I said, "I would not ask any one, I would go to work whenever I wanted to." After talking with him a while he went away, saying he felt better, and was going away to-morrow if he was able, but would come in again before leaving the city. In the morning, I heard a quick step in the hall, and a moment later the young man came in, and his first words were: "I believe in Christian Science this morning with all my heart. I have been at work all the morning, and am now going on this ten o'clock train." He went, and a week later he wrote: "I am on the right track, bless the Lord! I have been at work ever since I came here. Tell all the people that I know God saves from sickness as well as sin. I never was so happy in my life!" Letters received later have the same tone. Another gentleman said to me, "I see that if one reads your books, and lives by them, they *must* be well physically morally and spiritually." Still another said, "It is the spiritual healing the world needs, I see that as I never did before."

The lessons come as stepping stones to a higher life. They have been, and are to me a light to show us the way that grows brighter unto the perfect day. The change in public sentiment here is very marked. A year ago we had

some difficulty in getting rooms for our work. A few days ago I learned that a lady in the neighborhood said that if for any reason we wanted to make a change, she would be glad to have us take the entire first floor of her house, and would arrange everything for our convenience. I believe there are hundreds in this town who are longing to come over on the Lord's side, but lack the moral courage to do so. But there is no power that can hold them back. *They will come.*

Now as I go back and sum it all up, I see that this has been just the discipline I needed; and though there have been seeming struggles; there have been hours, yes days, filled with a consciousness of that ever-present Love, that comes only from the Father, "with whom is no variable-ness, neither shadow of turning."

Recently a claim of Smallpox appeared (to mortal thought very serious) in a boarding-house connected with the block in which are our Reading Room and Dispensary, and my own apartments; several of the boarders having rooms directly across the hall from Dispensary. The house was quarantined, also that portion of the block occupied by boarders. But I was told by one of the members of the Board of Health, to remain there if I wished; and to go and come as often as occasion required. I staid until I saw that people were becoming very much disturbed by it; then it seemed right to go to the Board and thank them for their kindness, then offer to close the rooms and go away for a while. When I did, they told me they were constantly criticised for allowing me such entire liberty, but they always answered that I had their full permission to act my pleasure in the matter. However they gladly accepted my offer, saying it would save them much trouble, but that they would never have asked it of me. As all the members of the Board are physicians, it seemed to me a beautiful demonstration, for it was a good opportunity for them to annoy us, had they been so disposed.

Last summer the Christian Science Publishing Society kindly sent us three boxes of literature for free distribution, and we endeavored to use it judiciously, in giving it out to

the many people who attended the Chautauqua Assembly during the months of July and August, and in the work in Jamestown.

The "Authorities," who preside over the Assembly Grounds, have a code of laws by which they govern all matters pertaining to the teaching, selling, or distributing any literature without their consent; and they require strict obedience to these laws. Knowing this, one of our number approached the Superintendent of the Grounds with the request that we might have a table on the pier, upon which to place our Christian Science literature. He very kindly granted the request, insisting however that the table be placed *outside* the gates.

All who have visited the Chautauqua Assembly know that upon leaving the boats they are confronted by large gates, before which a halt is called, that tickets may be purchased to admit to the Grounds. This is where we were allowed to place our literature, before the waiting multitude. It was a glorious opportunity for seed sowing, and the opportunity was not neglected. Nine thousand five hundred and fifty JOURNALS, Lesson Quarterlies, Tracts, Series, and Church and Dispensary Cards, with Church Tenets on back, were given to people from all parts of the country, and many from other countries. A deep interest was shown. People would read what was given them, and instead of throwing away, or destroying the literature, they would put it away for future perusal. Particular interest was shown in the cards. Children were heard urging their parents to get them "one of those pretty little cards." Clergymen would pick them up, look them over, then look at them closer, and finally tuck them away in their pockets, not to be forgotten.

All classes and conditions, represented, were touched by this pure Christian Science thought, and surely some seed found soil prepared to receive it. It was beautiful to watch the eagerness with which the crowds reached out for the literature, and in a few hours the loaded table would be swept clean. Was there not a deep significance in this permission to stand *outside the gates*?"

GENERAL ASSOCIATION FOR THE DISPENSING
OF CHRISTIAN SCIENCE LITERATURE.

THE present hour marks a significant stage of growth among Christian Scientists. The Revised SCIENCE AND HEALTH, so recently given us by our Teacher, urges all to higher realization and demonstration of Divine Science.

Everywhere the demand for a systematic distribution of true Christian Science Literature is seen. Individually, we should strive to increase the circulation of the REVISED SCIENCE AND HEALTH, and all the other works of our Teacher. We should encourage and contribute strength to our charge, the JOURNAL, and give *systematic* support to the Christian Science Publishing Society, by freely distributing the smaller works of our Teacher, the JOURNALS, Series, Tracts, and Bible Lessons. Can we, who are daily receiving the benefits of the blessed Truth, as it is given through the inspired pages of SCIENCE AND HEALTH, fail to leave one stone unturned, in our endeavors to give this "Pearl of great price" to those to whom this Light of Truth has not yet been presented?

To meet the demand for systematized work in giving this Truth to the world, the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.

In joining the Association, Scientists can meet, choose a Secretary, and agree how Literature is to be secured, whether by individuals, Church, or by establishing a fund. The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect and file slips, which members are expected to fill out each month, and to

report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to the General Secretary every three months the progress and condition of the work. This report will appear in the JOURNAL every third month. Each member is expected to send out six packages each month to as many *different* persons, making seventy-two persons reached during the year by each member of the Association. The packages consist of one of the *smaller articles of our Teacher*, one Series, one Advertising Sheet, one Double Leaf Tract and two Single Leaf Tracts, to be put in a *sealed* envelope, and *not* sent as circulars as these are often never opened by receiver.

Members will be supplied with slips every month; and on these, name of place from which the package is sent, name of sender, and place to which it goes, are to be written, then given to local Secretary for filing. The Literature best adapted to the demand will be named by a Committee. The packages can be sent with sender's name on or not, as occasion requires.

The establishment of this great work is a higher step in Science; and, like all upward steps, means more self-abnegation, greater purity, a higher realization of Love, and greater willingness to obey the command "Freely ye have received, freely give." If we experience apathy, or indifference when we are called upon for hearty support, we must recognize and destroy the claims of Animal Magnetism, else this condition will retard growth, and make us blind to our duty in dispensing the truths of Christian Science. Therefore, *individually*, we should become "a law unto ourselves," which can only be done through Love, Purity and radicalism in the right.

In the bonds of Divine Love, in the Spirit of the Master's work, with the deep desire to give to the world the eternal truth of Christian Science, and with the purpose of fulfilling our Teacher's command "feed my sheep," let us unite in this one grand effort to make this Association the means of a thorough and systematic support of our text book, SCIENCE AND HEALTH, the JOURNAL, and the literature issued by the Christian Science Publishing Society. Let it be made a worthy transmitter of this glorious Truth to humanity.—THE GENERAL SECRETARY, 98 FIFTH AVE., NEW YORK CITY.

WAIT.

"Wait patiently on the Lord."

WE talk, in our self-righteousness (conceit) of having come to the ascension, before we have not only *not* borne, but have not been nailed to the cross. We talk of bearing the cross before we have been on the mount of transfiguration. We talk of our transfiguration before we have been tempted in all things and remained without sin. We boast of temptations overcome, as He overcame, before we have been baptized of John, and *ourselves* have heard the "Voice of God" saying: "This is my beloved son, in whom I am well pleased." We tell of our baptism before, as a youth, we perceive that we must be about "our Father's business;" and we "dispute with the doctors," and claim that the brooding Mother-love, that is God, comes and calls us back to the shelter of our infancy, before we have been "conceived of the Holy Ghost," or brought forth of the Virgin (purity), and named for our mission.

The subtlest snare that besets the path of the "remnant of her seed" to-day, is the belief that unconsciously takes possession of us, that we can jump to the Mount of Ascension in a day, or a year, or five, or ten years, by just hearing, assenting to (which we call accepting) and declaring "All is Good," "All is Mind," "We *now* do, consciously (?) reflect Divine Principle," "We are now Christ's," etc., etc., when, if we would stop in our crazy self-exaltation and think that it was *thirty years* from the manger to the baptism; three years from the baptism to the crucifixion; and many days from the crucifixion to the ascension; that in spite of the immutable Truth, which must be perceived, before even conception could take place, eternity *is*, hence time is not.

When we have been walking out of sense for thirty years, with their minutia of days, and have heard clearly the confirmation of our baptism above the sound of many waters (mortal thoughts), *then* will we be ready to enter upon our *true mission*, as anointed ones, — anointed with the "oil of gladness above our fellows," — and not before.

When *that time* comes, and the Christ thought comes to our consciousness (which is only the beginning of consciousness), then we will find in us the humility, which as "A bruised reed shall he not break, and smoking flax shall he not quench." — J. F. K., SEATTLE, WASH.

HOME AND CHILDREN'S DEPARTMENT.

THE CHILD ON THE JUDGMENT-SEAT.

WHERE hast been toiling all day, sweet-heart,
That thy brow is burdened and sad ?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frost,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden-toils were mine !—
I have sat on the judgment-seat,
Where the Master sits at eve and calls
The children around His feet."

How camest thou on the judgment-seat,
Sweet-heart? Who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment-seat myself,
I have sat there alone all day,
For it grieved me to see the children around
Idling their life away.

"They wasted the Master's precious seed,
They wasted the precious hours ;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet, meek flowers."

And what hast thou done on the judgment-seat,
Sweet-heart? What didst thou there?
Would the idlers heed thy childish voice?
Did the garden mend by thy care?

"Nay, that grieved me more ! I called and I cried,
But they left me there forlorn ;
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah, the judgment-seat was not for thee !
The servants were not thine !

•

And the eyes which adjudge the praise and the blame,
See further than thine or mine.

The Voice that shall sound there at eve, sweet-heart,
Will not raise its tones to be heard,
It will hush the earth, and hush the hearts,
And none will resist its Word.

A LITTLE girl, aged four, was troubled with a quick temper. One day her cousins, who were playing in the yard, wishing her to go into the house, began throwing bits of dirt and sticks at her. She screamed passionately, then suddenly stopping, she ran to the piazza and stood a moment. Going back, laughing, she said, "Throw away now if you want to, I've treated." When questioned she explained: "I just said *Good! Good! Good!*" Suffice to say, no more teasing was done.

The same child, about a year after, was, to sense, in a severe fever, when a lady cousin, not a Scientist, called. The mother did not speak of the error, and the cousin, who understood the silence on that subject, refrained at first, but the child kept coughing so violently, she at last said, "Eva what is the matter?" "Nothing," answered the child. "Well," said the cousin, somewhat indignantly, "it seems very much like it." "I am glad it is *only a seeming*," responded the little Scientist; and the seeming vanished.

Since she was three years old, at which time her mother was healed, she has had most implicit faith, and no difficulty comes, that she does not say, "Mamma, treat quick."

One day, she came in from play, exclaiming: "Oh, I am so hungry! give me a piece of bread." As she said *bread*, a bright light shone in her eyes, and she added, "or treat me."

"I thought of the bread of life," she explained afterward, "and the hungry went away."

A little boy called his mamma in the night, and she found him in a congestive spasm. An occurrence which had been frequent before Science came to that home, two years previous; but had not happened since. The little fellow was whispering through his set teeth, "God *is* love! God *is* love!" The mother stooped and whispered it too; and Truth was manifested. The father, who was not then a Scientist, had awakened, and asked, "Do you wish a light?" when both mother and child exclaimed "There *is* light!" The father, too, soon *saw*.

A MOTHER, who had just been healed by *absent* treatments, knowing nothing of Science, except that which came through the healing power of Truth, tells the following: "My little boy had a severe canker sore mouth. I tried to treat him the best I could, as I *could not* use medicine after my wonderful cure,—it seemed blasphemous,—and there was no Scientist near. At last my husband said: "Let me touch the sores with blue vitriol, so that he will not suffer as much, and you can keep on with your Science, to get it out of his system." The suffering seemed very real to me, and I half consented, when the real Scientist spoke: "Papa, does God have to be propped up with blue vitriol?" and in a very few hours not a trace remained of the claim. I never wavered again. About two months after, my little girl of three, who was very fleshy, and subject to croup, was attacked with that claim very severely, while I was alone with her, in the night. I held her in my arms, seeming to *smell* the various remedies I had formerly used, as one after another came to my thought, but I had no desire to use them.

Then suddenly the thought came: "Suppose Christian Science is a humbug after all?"

"Why, *I am healed!*"

"Well, suppose you do not know how to use it?"

"God does it."

"But suppose it does not work quickly enough and your child dies?"

The thought that Life is deathless and only I, as a human mother, would suffer, even if the seeming took place, flashed through me, and I had done all I could. A calm, holy peace filled me; the child stopped choking, threw up a large quantity of phlegm, then went quietly to sleep. The croup died, for it is four years now since I have seen even a ghost of it.

A WHILE ago I entered a Christian Science home, where I was so impressed with the open avenue to truth of the pure child-thought, I concluded to send a word to the JOURNAL about it.

Our little Willard has always been in the blessed atmosphere of Science. "I am going upstairs, Willard, can you stay here alone?" I asked one morning when Mamma had gone to Boston. "He won't be alone, Maywy, God will stay with us." "Yes, that is true" I answered and went on my errand. On my return I

found the three-year-old boy playing, and he greeted me with: "Maywy, God did take care of us, God did."

One morning our boy went headlong, striking against his horses' heads. I sprang to him, but he was up in an instant; and though there was a suspicious catch in his voice, he said, stoutly: "Boy isn't hurt. Us said All Mind, get ahind me erwor," then walked off with a toss of the flaxen curls, and that was all the notice of the fall he gave.

His Mamma said one day, "Auntie has sent her love to Willard." He commenced rummaging in her pocket, and demanded, "Where is it?" "You can't see it, Willard, but she sent it, and you have it," answered Mamma. He paused, then said: "Love must be like God then, for He is here, yet boy can't see Him." This dear mother does not always try to explain things to the child. If Light is sure she does; if not, she has found that God teaches as she can not. The simple, straightforward Truth does its own work. — M. W. L. H., TAUNTON, MASS.

I ENJOY reading the Children's Department, for it helps me in my studies in school; and it helps me to demonstrate over belief of sickness. I am living with my grandmother. I am ten years old. My mother and my grandmother are both Christian Scientists; and I am too. I like to read the JOURNAL very much. —NELLIE B. MEAD, VIOLA, ILL.

IN a Sunday-School class, a few weeks ago, the question was asked, "How do we know we are learning of God? One little lad answered, *Know* you *have* to do right, *know* it. You have only one Mind, and you have to *think* it.

ROBINS in the tree-tops,
Blossoms in the grass,
Green things a-growing
Every where you pass;

Sudden little breezes
Showers of silver dew
Black bough and bent twig
Budding out anew;

Pine tree and willow-tree
Fringed elm and larch,
Don't you think that May time's
Pleasanter than March? T. B. ALDRICH.

OPEN LETTERS.

Three Home Letters.

First.

THE sermon on Sunday was the grandest Word I ever heard spoken; and how my thought went out to all the dear ones, especially two, who had seemingly refused to come with me. I stopped my great desire with the realization, "They do hear Truth." Monday morn the word came that these two wanted to talk to me about Christian Science. They *did* hear the Voice, and this was the quick response. I could not see where there was going to be a moment's time that day, but the Lord always provides a way. I knew it would come about if it was best, so gave no thought to it.

To make a long story short, they gave up the theatre, coming here for the evening of their own accord. I held the thought of Love, while error tried to make a little show, at first, although nothing unpleasant was said. I beheaded the devil of argument at the very start. Science is clear statement and practice. Argument is mortal mind's hiding place. It is error, never to be indulged. Presently, Truth had the floor and my guests sat with faces full of interest. I did not shut them off abruptly, during the conversation, but showed them the way as simply as I could. I took Jesus' words in support of everything I said. It was God's work, and He did it all. I only saw, as never before, the methods of Divine Mind. I saw, too, how Love overcomes hate and pride, and I saw that the illusions, the mountains of fear and malice, *were not*, except as an hallucination of my own false sense. I gave them milk, just a little at a time. But the Love divine, that swept through my consciousness, illumined everything for me and for them. I know every movement was under Divine Intelligence. I can see it now, clearer than at the time.—L.

Second.

LATELY the possibility of bringing out our human Sense of family, into scientific harmony has led to special work. I have been holding Love, with the expressed desire to erase from my sense every outline of malice between us. This belief had a special persistency in one case, because of a repeated encounter with error. While engaged in this Christianly scientific work of reconciling myself to my brother, I felt the release, and the

appearance of a higher spiritual form of thought in its place. It is truly through our sense of Love that we see, feel, hear. The chapter on Christian Science and Spiritualism in the New Book had shown the way ; tormenting outlines of personal belief assume shape and presence to human sense, and testify to their own reality.

Mortal teaching has so long impressed upon its victims the belief that nothing but dissolution of organic matter could free us from sin or disagreeable responsibility.

Now the higher message of Life wakens a better day of freedom. Many things are shaken "that stood as towers in the undoubting mind ;" but it is Truth which is leading, with scientific demonstration. Let us rejoice together in hope, knowing we are led by the Divine Mind.— A.

Third.

AFTER a season of faithful work in a quarter where there seemed to be little open demand, a great desire came to have a witness to the fruit-bearing nature of the Tree of Life. In Science the reward is always with us, but it must be made manifest. It led to an earnest demand upon Principle for conscious evidence. Like Elisha's servant, the human eyes needed opening by Superior Intelligence.

While waiting on the Lord, our last beautiful number of the JOURNAL appeared, and there came the first answer. Among the Open Letters were two experiences, as the result of work, whose purity and faithfulness was apparent to me in the seed-sowing.

When Jesus would eat the passover with his disciples, he sent them into the city, there to find a man bearing a pitcher of water ; he should conduct them to a room ready-furnished. Is not this a perfect picture of the insight of our Impersonal Teacher, Truth ? The guide is the higher spiritual understanding of those, who have gone before us younger workers. The ways of the city, Divine Science, are known to them, and they bear the water, pure thoughts, by which they are to be recognized. This points the way to the "upper room,"—the great Truth, that the fruit is here, and now, in the eternal Mind, ready to be demonstrated. Let the heart bear faithful witness to the guidance of Love.

Such a wealth of power as has come with our New Book. A blessing poured out till we have not room to receive it. More spiritual understanding has unfolded to me in the past two weeks than in the two previous years.— D.

Florida.

It is true! I, for *one*, have not been "awake to the demands made upon each of us to nourish and sustain the JOURNAL with our best thought."

According to mortal mind, I never had the gift of expressing thought, and I now see plainly that I have been *believing* this lie. As we realize Truth, we understand man is Spiritual, and governed by Divine Intelligence. Surely "I can do all things through Christ which strengtheneth me." As we *work this* out, we see that in the degree we accept Truth, in that degree we have dominion over all things. With this thought I will endeavor to give some of my experiences in Florida.

We came back to our Southern home a few weeks ago, after an absence of four years: previously having spent five winters here in the belief that climate had power to make conditions for man. After returning north four years ago, I heard of Christian Science, sought it, and was healed. When I found Christ, Truth, I had no longer a belief in climate. The Truth made me free.

While I find it delightful to be in the old home once more, surrounded by every luxury this tropical climate affords in fruit and flowers, the thought that I may bring "glad tidings" of good things to the needy, gives me greater joy.

I could but wonder how I would find public sentiment in regard to this great Truth — as I have never heard a lip of Christian Science in Florida.

I came laden with literature to dispense. In our travels, over the Lakes and through the country, I have not met *one*, that has not heard of Christian Science; and many expressed a desire to hear more. But not one to whom the glorious Truth has been revealed.

A lady, whom I met here six years ago, when her only thought seemed to be of her son, who had just graduated an M. D., gladly listens to Christian Science. Her anticipations of great success for her son have never been realized. As I handed her some literature she said: "The Doctor has lost his faith in drugs, and I shall send this to him as soon as I have read it. *He will read it.* We are all looking for something better, higher."

Another disappointed one (although a professing Christian for years) said: "If it will bring peace and rest, I need it, and how am I to find it?" I assured her that rest and peace *are for us*

now. She was so thankful for the literature, and expressed a wish to meet me again for a talk.

Still another said she had heard of Christian Science ten years ago (in Boston her old home). When I asked her why she had never told me in all these years, she said "it ignored the Bible;" and she had tried to dismiss it from her mind, fearing she might be led astray. After a short talk she said "You are the first person that ever presented the Christian side to me." "It is the demonstration of Truth, and *every side* is Christian," I replied. She was glad to receive the literature, and said: "I trust I may see more clearly."

Every one has expressed a wish to know more of Christian Science. One lady expressed a desire for some one to lead them and said *every one would come*.

That Christian Science teaches a practical Christianity is a revelation to many, as they have only heard of the healing.

There is a grand work to be done here. "The harvest truly is plenteous, but the laborers are few."

FOR months I have read the JOURNAL, rejoicing in the words, so encouraging, from brothers and sisters. Being taught in my childhood to disbelieve the Bible, my prejudice could only be overcome by *seeing* the good works. As the Father guides all his children, so he guided me. He blesses all with understanding to pursue the Way. My greatest joy and surprise was to learn that truly we are Divinely led. The next appearing was that of the straightness and narrowness of the way in which we are placed by wisdom. Once in the way we become so dependent upon God, that we are compelled to look away from belief in matter, seeing the peril of self-righteousness. As we move on and on, reflecting the Infinite Mind in goodness, all the wrong thoughts fade out, and the discordant tones are hushed. *

The new Book is helping me to cling steadfastly to Truth. SCIENCE AND HEALTH is my teacher. I was permitted to attend a class with one whose devotion to Principle strengthened my feeble steps heavenward. Public opinion has changed here. Last June the people had only read reports from secular papers. Now they maintain a respectful silence and seem to desire to know more of this Truth. Some twelve families are reading SCIENCE AND HEALTH and rejoicing in health thereby.—S. D. H., BURAS, OREGON.

NOTES FROM THE FIELD.

Florence Italy.

FLORENCE is the dearest of Italian cities to me, perhaps chiefly because of the beautiful companionship I found there.

It was out in the C——, a lovely park, on Ascension Day, where a party of us had gone to take breakfast, in accordance with the Florentine custom, that somehow I announced the fact of my being a "Christian Scientist." "So am I," said a lady beside me, to my great and amazing delight.

That was the beginning of a series of early morning walks and talks, of inestimable benefit. This lady is one who has demonstrated over invalidism, and the greatest of human losses and sorrows, though in years quite young. She is uncompromising in her stand for Truth.

I had been feeling that my light was not sufficient after all, and this meeting was an answer to prayer; and the result is, I am thoroughly converted to *real Christian Science*. Before we had talked much, the lady loaned me *SCIENCE AND HEALTH*. The book took hold of me like a strong hand, and seemed to shake me from the very foundation. Why! what I had been taught before was not Christian Science at all!

The most vital point is left out in the teaching of the mental scientists, that is, that there is but *one Soul*, and *one Mind*. Idealization of personality is the aim of these teachers. Surrender of personality, in order that the *true Individuality* may shine in, is the aim of the *Christian Scientists*, and the latter appealed to me as the Truth. The difference between the two is a vital one.

The doctrine of the mental scientist is pernicious, and the errors received through such teaching have caused me much suffering. Their ideas are fascinating, and seem much more attractive, because they do not destroy, but strengthen error.

I find no such basis for demonstration, no such clear, logical principle in any other writer on the subject, as I find in *SCIENCE AND HEALTH*.

WE are progressing steadily in learning what it *means* to make the effort to be followers of Christ, according to the teachings of *SCIENCE AND HEALTH*; and the greater the opposition the more persistent do we become. And as Love unfolds Itself, we see we can have no enemies, for those that would work against us,

help to keep us awake, and consequently we watch, because Wisdom tells us to.

I am carrying my cross and patiently letting *experience* bring me to Christ, Truth. Experience is a hard, but a thorough teacher. When I add a column up, and then down again, and do not get the same amount, I prove it, to see which, if either, is right, then go to work to see where the mistake is. I find that it comes in voicing other people's thoughts and experiences, instead of faithfully living up to our own experience, and recognition that we have nothing of our own, but all reality is God and His Ideas, and what we need, He will teach us.

Of course I recognize that of all Christian Scientists, I am the least, because I have signally failed to hold to the Truth at times when it was most needed for others. However, in such cases I learned the lesson of my own lameness, and say, with Paul, "troubled on every side, yet not distressed; . . . perplexed, but not in despair." Yet we have taken upon ourselves the name of Christian Scientists; now we shall have to prove that we are such, for now is the hour at hand when the son of perdition shall be revealed, and Satan is to sift us as wheat. Those that *stand* will "strengthen the brethren." The falling away is taking place (See 2 Thess. 2d Chap.), and things look promising indeed.

The new revised SCIENCE AND HEALTH can hardly fail to open the eyes of us all to our own shortcomings. Through experience I found out two or three years ago that I was far short of being a *Christian Scientist*, but with every failure I take courage, and press forward. The true understanding must, and will come, for the Scriptures declare: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." I can see the day now, when every case of sin or sickness will be demonstrated over instantaneously. Then will we be Christ's disciples indeed: until then, *only in name*.

Animal magnetism is working hard, both openly and mentally against us here, but Truth is manifesting its power in holding us together, and giving us the increase.—M. A. E., OMAHA NEB.

I AM *very glad* this movement of distributing the April number of the JOURNAL, is set on foot, for since receiving the new Book, I have felt an earnest desire to put SCIENCE AND HEALTH into the hands of all the hungry and thirsty ones, and there are many.—E. E. E., WASHINGTON, IA.

I AM clearly convinced, from my experience of three years in the work, that it is the "child thought" we need. This purity of thought that responds to one touch of Truth.

We are reaching out for instantaneous healing. Can we expect to attain it while holding to something apart from God, Good? An experience of a few weeks ago proved this to me beyond a doubt. I was called to attend a babe who, for two days, had seemingly been lying in an unconscious state. The manifestation was alarming to the parents. Here was a pure thought touched (to mortal sense) by the blight of impurity. The first thought was, "there is no blight in God's kingdom;" then as I remembered that "the lambs are carried in the bosom of Love," "And they shall never perish, neither shall any man pluck them out of my hand," the seeming vanished into its native nothingness. At noon, of the same day, the little brother, two years of age, drooped as a tender flower, touched by an untimely frost; it was but for a moment, however, for the *child thought trusts*.

At evening the mother was touched, and it took hours of strong work to convince her of the error of that belief. I could understand what Jesus meant when he said:—for "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Our work to-day is to become purified from self, that we may truly say, "not *my* will, but *thine*, be done."—C. E. B., SYRACUSE N. Y.

THESE first months of the New Year we, of Philadelphia, hail with supreme joy the advent of the new edition of "SCIENCE AND HEALTH." We, with hosts of others all over the land, have been looking to the time of its promised appearing, with expectations which have caused us to gird on our armor with renewed strength, and with Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus." The Book is now really in our possession; and we read and comment on it in our Science meetings, noting the changes,—*this* seems clearer, *that* reaches higher. We compare it with our dear old marked copies, feeling it as dear with the new gems, and those newly set for us.

Our experience in regard to it is that of Christian Scientists everywhere no doubt, and we want to raise our grateful voice of thanksgiving with the rest, and say how satisfying it is, and how we hope through faithfulness to its teachings to reach unto purer, stronger heights.

We cannot clothe with fitting words our appreciation of this noble effort to make clear the Truth. Neither can our most vivid imaginings bring to the mortal thought the infinitesimal part of what it will do for mankind.

Only in that day when all things shall be revealed, and "we shall know, even as we are known," will unselfish love be recognized, appreciated, rewarded.

The distribution of the April JOURNAL.

What a glorious number it is; and what a grand privilege we are given to send it the world over. It is so pure, childlike, and yet so very strong and firm in tone.

Our JOURNAL, and the other publications of the Christian Science Publishing Society are doing a great work, but a still greater awaits them. Where Christian Science was once considered an improved system of healing disease, it is *now* recognized as *demonstrable Christianity*.

During the past two weeks, we have sent for twenty-five copies of SCIENCE AND HEALTH for Libraries, twenty-seven hundred copies of the April JOURNAL; and have sent packages of literature to about four hundred city clergymen. Our branch of the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE has sent over four hundred and fifty packages containing five pieces of literature each, in addition to those sent to the clergymen.

OUR April JOURNAL has come, and I can say for myself, that it has entirely overcome any timidity personal sense may have imposed in regard to taking them to people. It is so clear, and so free from every thing that might cause criticism.

THE April JOURNAL is *splendid*. It seems so strong. Yet people will not believe when every thing is so plain. How nice it will be when we can use the new revised SCIENCE AND HEALTH for the lessons. It is so full of Love.

I HAVE so much enjoyed the April JOURNAL, and expect soon to have some to distribute. What a glorious privilege to help spread such literature.

WE like very much the Review of SCIENCE AND HEALTH in April issue, and are glad to see the JOURNAL filled with thoughts so good.

HEALING AND REPORTS OF CASES.

Toledo Dispensary.

AMONG the many beautiful demonstrations manifested, through Truth, in our Dispensary, are a few that I would like to share with others.

A lady called one day, and said, "I don't know anything about Christian Science, but was advised to come here and talk with you." After a short conversation she said, "Everything ails me. I have been under the doctor's care for months. I will take treatment." After two days she said: "Do you think it possible for me, with my lack of education, to ever understand the thought that SCIENCE AND HEALTH teaches, and that has already brought more peace to me than I have known for years?" She was told that worldly wisdom availeth nothing; that this Truth was for all. About one week later she came in with her SCIENCE AND HEALTH in her hand, her face beaming with delight, and said, "This Book is an education of itself. If I can get a small part of what it teaches, I shall have found what I have long been looking for,—a new life. O, I am so thankful!" Physical beliefs disappeared. In two months she studied, and is doing a beautiful work for the Master.

In one of our Sunday services the speaker said "Christ is sight." It touched me. The next morning I wrote it on a piece of paper, and laid it on the table, in the Dispensary, hoping others would see it and receive as much from it as I did. A few days after, a young woman came in and asked for help for her eyes. She said she could get no relief from oculists, and had tried everything. The consciousness that "Christ is sight" gave her freedom. She accepted the Christian Science thought like a child.

Another case, pronounced by specialists as badly injured optic nerves, was healed through the realization that "Christ is sight," and Christ, Truth, is everywhere, therefore cannot be lost. With a thankful heart, the cry kept going out, for an understanding to live the Truth, and obey the Mind that Jesus manifested.

A case of neuralgia, of long years standing was healed. The patient said she cared nothing for the physical healing without the spiritual. One beautiful morning she came in with a joyous, peaceful look, and exclaimed: "I have it! I am healed, for it is *Life!*"

A German, when told it was wrong to smoke and drink beer, gave up the habit, with the treatment to assist him. He spoke one day of having been asked by friends, who offered him liquor, and were refused, why he had stopped taking it, if he had grown stingy? He replied that he did not care for it. The appetite was destroyed, hence there was no desire for it.

Nearly a year ago a lady came for treatment. Said, "I have not seen a well day for months. I suffer from pain in my eyes; cannot use them in the evening. Have lung trouble. The doctors say it is the result of La Grippe, and they cannot help me. I was advised to try Christian Science." She improved at once; bought *SCIENCE AND HEALTH*; was healed, and soon able to help herself and others. She is now preparing to study this blessed Truth. A few weeks ago she was asked to go to a neighbor, who was very ill, while her husband went for a doctor. She said, "At first I was frightened, then I remembered 'there is no truth in death,' and kept declaring it mentally. In a short time, and before the doctor arrived, the lady raised up, and exclaimed, 'I am better; what does it mean that I feel so well without any medicine?'" My friend said, "My whole heart went out in thankfulness to God for this demonstration of the power of Truth to heal."

A gentleman, troubled with various ills, was relieved very soon. He bought a copy of *SCIENCE AND HEALTH*, and awhile after said: "I healed myself of heart-disease by reading that Book. It is, to me, practical Christianity, and I never found that before, although I have been seeking it all my life."

WORDS fail to express what Christian Science has done for me. I was an invalid from childhood, and a great sufferer. Hearing of Christian Science, I decided to try it, and to my joy I was healed. Soon after, I studied, and have since been able to help others out of the bondage of material sense, into the light and understanding of Christian Science. My little six-year-old daughter is demonstrating the healing for herself and others.

To me the *healing* is the smallest part of the work, for in Christian Science we have a demonstrable religion, which is able to destroy all the false claims of the material senses.—*MRS. B., BUFFALO, N. Y.*

I HAVE been a great sufferer for many years, and about thirteen months ago my physician told me my case was hopeless. Early last spring I gave up all hope of a cure. Among the many medicines taken were opium and morphine, to kill the pain. But notwithstanding the doctors, and their drugs, I constantly grew worse.

While stopping with a friend in C——, on my way to B——, I was persuaded to try Christian Science, and did so. As the Truth was revealed to me, I grew stronger, then was unmistakably healed.

I studied SCIENCE AND HEALTH with my Bible, until I understood that book of books as never before. I prayed for wisdom and guidance. Now I am able to do my own work, and can walk any distance with perfect ease.

Truth is wonderful! In God is all sufficiency; in matter, *nothing*. I take the dear JOURNAL, and send it to my neighbors and friends. I am anxious that all may know the Truth. May God hasten the day.—MRS. R. F. S., CULBERTSON NEB.

Two years ago I was working for a lady who talked to me about Christian Science. I had never heard of it before. Being a strong Methodist, I went to my Bible for everything but healing, but I felt there was something beautiful and grand, in the many promises this new view of the Scriptures gives.

When I asked this Christian Scientist if God could do anything for my little daughter, she said: "He can right every wrong."

When she was a babe, I noticed an alarming deformity of the back. The Doctors pronounced it a hopeless case of curvature of the Spine, and protrusion of the Stomach. I consulted, and employed some of the best Doctors in a distant City, previous to coming to B——, then I employed the best after I came here, but none of them could benefit her. She grew worse and worse. Some of the physicians told me there was a strong tendency to Consumption. Then this Christian Scientist took her case. There were some other troubles she had, that the Doctors could not reach, and that I did not mention to the Christian Scientist, but they disappeared, showing to me, that it was really God's work.

In a little while I noticed a change for the better; soon she became strong and well, and has continued so. I cannot thank

God enough for leading me to Mrs. D——, and showing me the power of His Love.

Those who antagonize this glorious power are opposing God, and lack the Christian Spirit of our dear Master.—*MRS. F. A.*

For five years my daughter was an invalid. The physicians said the cause was an overtaxed brain, which would lead to spinal trouble. During the last three months of her illness she was perfectly helpless. We purchased an invalid's chair that she might be moved from one room to another. While she was in that condition a friend told us of Christian Science; we knew nothing about it at that time, but as the physicians gave us no hope of her recovery, we decided to try it.

After taking the first treatment she could walk across the room; and when she had been treated two weeks was perfectly restored to health. Jesus said: "If ye love me, keep my commandments." Through her understanding of Christian Science, she is preaching the gospel, healing the sick, and raising the dead,—those who are dead in trespasses and sin.

After this demonstration of healing I felt a desire for freedom,—having a belief of nearsightedness, because of which I had worn glasses twenty years. After three weeks treatments, my sight was entirely restored. It is more than two years since I was healed, and I have never worn glasses since. Having studied Christian Science, I learned that through the understanding of Good, all inharmony and discord is destroyed.—*S. E. S., BUFFALO N. Y.*

As an illustration of how "bread cast upon the waters" is found "after many days," I wish to relate the following: *Mrs. —* was called to a lady very much in need of Christian Science. After a few treatments she arose from her bed, and was able to attend to her household duties. But through opposition to Christian Science, she dismissed the Scientist, saying she felt sure God would heal her, if she had faith.

Two years elapsed, when *Mrs. —* felt she must call on her former patient. It seemed that material conditions would prevent her going; but recognizing the claim she said "God is sending me there, and mortal thought cannot prevent my going," then went on her mission. Evidently the opposition was still felt. She returned home, saying, "I have declared the Truth. It must do Its work;" then rested.

A little later, the patient re-called her; and told her story. She had not found healing, through faith; had tried medicine, and lately a doctor, from some distance, was to come to see others in like trouble, and she had taken it to God to be shown what was best. Just then *Mrs. —* called. After she had gone, this

thought came to her, "Who am I to question the leading? This is God's work."

She again placed herself under treatment, and was healed. Now she sees that much pain and distress would have been spared had she continued in the Science two years before.

This opened, too, a field for Christian Science labor in that place, for Mrs. —. And so the glorious Truth finds room.

The lady returns thanks to God who brought the Scientist to her. She walked two miles in a snow storm to attend a Bible Lesson in Christian Science soon after her healing.

The little seed sown two years ago was not lost, but has sprung up and borne fruit abundantly. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—M. W. L. H., TAUNTON, MASS.

A GENTLEMAN,— a travelling salesman from one of our large cities,— with whom Christian Science is the main topic of conversation, when not engaged in selling goods, being on quite intimate terms with one of his customers in a small town, introduced the subject of Christian Science, endeavoring to give him some idea of what it is; giving as proof some cases of healing; not knowing, at that time, that the merchant had an invalid son and daughter, and a friend with an invalid wife. The subject was entirely new to him. He listened very *quietly*, then asked who did the work, taking the address of the Scientist.

The seed was sown in what proved very good soil, for soon after the conversation took place the gentleman, whose wife was an invalid, and who had very recently returned from a consultation with one of the best specialists known, with very little encouragement,— only another experiment; and having for the past ten years been under the best medical treatment, including institutes, dropped in to see the merchant, who told him he had heard of some new kind of curing being done, and advised him to take his wife and go and see about it. Like a drowning man ready to catch at a straw, they decided to investigate. The result was, in a few weeks, a well and happy woman. A lost sheep restored to the true fold. It was the "well spring of life" to them, as they were indeed thirsty for it.

Then the merchant's son and daughter were healed, and have since carried the evidence to one of our western states. The first case mentioned had a friend, in the last stages of consumption, and who, according to the physician's testimony, could live only a short time. The lady went to him, told him what had healed her. He resolved to give it a trial. The trial proved a cure for him, and gladly he and his wife proclaimed the Truth to others. The seed sown in that field has grown to such a height, that its branches have spread over four different states, even to Florida. And "the birds of the air have lodged in its branches."

— K. E. R., PEORIA, ILL.

QUESTIONS AND ANSWERS.

IN answer to A. F. in the February issue, who complains of "Christian Science specialists" advertised in the JOURNAL, ourself being unintentionally one of the offenders, we would say that it may be well to consider the subject a little further. We are constantly reminded that we are not equal with Jesus in his mighty demonstrations of Truth—which would need no other advertising—and this is one of those reminders. If A. F. is specially working with the Truth to expose and destroy some special errors of others, then there is no reason why the same Truth should not expose and destroy all manner of disease and discord; herein A. F. would be working in unity with the universal thought and Principle which destroys all manner of error. If there are those who believe that geographical miles are a hindrance to their treatment of disease, should we not let the Spirit bear witness to Omnipresent Mind and Life which destroys every special claim of error? Was not the Word of Jesus to the centurion, "thy servant is healed," both a special and a general healer? Who can say that Jesus was not a special, as well as a general healer in obedience to his reflection of the unity of Principle and its multiform individual ideas of Life and Love? Like A. F., we are willing to be corrected by others; we should also be more willing to correct ourselves, and thereby save others the disagreeable task of doing it for us.

This is not intended as an argument in favor of keeping attached to our card words whose true meaning may be in accord with wisdom, yet which may be made to appear to some a stumbling block: nevertheless, we *do* give absent patients special attention, by writing out scientific answers to their special complaints.—I. O. K.

Is there any place in the Bible to prove that God knows no sin, if so where? And if God made all perfect in the beginning, how did man reach such a sinful condition?—Mrs. A. E. B., DANBURY CONN.

IN Habakkuk, first chapter, we read how he (Habakkuk) laid his grievances before God, then said: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Read 1st Chapter Genesis.

If "A. E. B." would study the work of our Master, found in the four Gospels, and in connection with this, study *SCIENCE AND HEALTH*, I feel sure she would be fully convinced that "evil is just as real as we make it."

From the questions that occasionally appear in our *JOURNAL*, we are led to suppose that many, who bear the name Christian Scientist, are not familiar with our Text Book, *SCIENCE AND HEALTH*; or with that ancient, yet new book, the Bible. All these *knotty* questions would dissolve into thin air if we were conscientious in our study of these two books.—ELOISE.

THE question is asked: "shall we use the old editions of *SCIENCE AND HEALTH*?"

The demand of Truth is "onward, ever onward." We must not stay our advancing course until we arrive at the absolute and perfect — "perfect as the Father in heaven is perfect. By our advancement, as we become fitted to receive more, it will be given us of God.

We should not be satisfied until we have the best for ourselves, and if we obey the command, "love thy neighbor as thyself," we shall not be satisfied with giving them anything less perfect than we possess.

Mother has never had time, until the last two years, to take the numerous gems she has found in the deep mines of Truth, and polish them on heaven's emery wheel, arrange them in order, and give them a setting so that *all* could behold and see their perfect purity. Now here they all are in this new revised *SCIENCE AND HEALTH*, resplendent with the hues of glory, shining with heaven's own light. And who desiring purity and beauty, the brightest and best, would be satisfied with the darker, uncut, and less burnished gems of Truth? My advice would be, accept, read and study nothing but the best; and the general decision of the new revised, fiftieth edition, of *SCIENCE AND HEALTH* is, that it is the greatest, and in every way most perfect book.

E. J. FOSTER EDDY.

EDITOR'S NOTE BOOK.

"Go ye into all the world, and preach the Gospel."—MARK 16: 15.

How those words vibrate through my mind as the orders for extra copies of April JOURNAL come with such rapidity,—because of the reappearing of the review by our brother, of the revised SCIENCE AND HEALTH, Fiftieth edition, by Mary Baker G. Eddy. This response proves beyond a doubt that Christian Scientists only needed the touch of Truth to spur them on to greater activity in this glorious work of spreading the gospel of Christian Science. This Book is fulfilling its mission, in bringing out the beauty of unselfishness, the love for our neighbor, thus interpreting the fulness of the Sermon on the Mount.

As we study this Word, the spirit of purity and love, breathed from every page, touches us. We are tenderly led into "the secret place of the most High," where we see how we may *now* "abide under the shadow of the Almighty." There we see unfolded new views of the truth of our existence.

We are eager to spread this gospel of *purity*. All true hearts are beating in unison in this great missionary work. The keynote has been struck, and the sweet harmony is felt from pole to pole. As we catch the vibrating notes, and come into the harmony, we find we have something to do. The lamps are filled and freshly trimmed. What a strong light they give, even the light of revelation. As we watch the steady glimmer, and the clear, broad rays reaching out, and out, into dusky corners, the darkness slinks away, like a thief. It cannot rob us of the Light, which is our birthright, but it is destroyed by the brightness.

With our eyes wide open, we see the line of Truth between God and His children, and we *know* it cannot be cut off. It is eternal and unerring. We have proved this when, in our darkest hours, with the midnight gloom upon us, we cried out to be delivered *immediately*, forgetting that growth is in *patient waiting*. But as we become conscious of this, do we not turn, and watch eagerly for the first appearing of morning light? The unfolding beauty brings the song of joy and gratitude for the touch of Love that is guiding us into the Light of perfect day.

Let us be faithful to the trust given us; then will our hearts send out the prayer of thanksgiving, when we hear the "Well done, good and faithful servant."

I WONDER what has become of the mothers and Sabbath School teachers. There is such a dearth of matter for the Home department. Are all the children away from home? or, perhaps they have grown to full manhood and womanhood in a day. I do not believe the latter however, for I feel sure many *children* are watching eagerly for their own part of the JOURNAL. They have not yet outgrown their love for the Home-nook.

We want our entire JOURNAL so filled with Truth that the children can understand every word in it. We do not want merely a few pages devoted to the home work, and the balance to profound theorems that adults struggle *intellectually* to understand. We want something that *has been* proved, solved,—something practical and clear.

Are we doing our duty by the children? Do we see in their sweet lives the reflection of *our everyday living*, not our *words*? If you answer in the affirmative, why do you not bring it out in the JOURNAL, as an incentive to the mothers and teachers who are crying out for the light that sparkles so brightly in your life. Let it shine out good and strong, dear mothers and teachers. As you give, you receive. Well has our Whittier touched the sweet chord of Truth in his poem *Child-Songs*, a part of which so beautifully fits our need.

We need love's tender lessons taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

Of such the kingdom! — Teach thou us,
O Master most divine,
To feel the deep significance
Of these wise words of thine!

The haughty eye shall seek in vain
What innocence beholds;
No cunning finds the key of heaven,
No strength its gates unfolds.

Alone to guilelessness and love
That gate shall open fall;
The mind of pride is nothingness,
The childlike heart is all.

College Association.

THE usual monthly gathering was a very enthusiastic one. A number of the members from abroad were present. Gen. E. N. Bates, of Cleveland, spoke at length, and with great earnestness, in favor of the Church Building, and with an assured hope that many of the absent ones would add their gift to the fund already donated for this purpose. Rev. Augusta E. Stetson also expressed great interest in this movement, and assured us the New York Church is ready to work side by side with the brothers and sisters in Boston.

Others spoke on the same subject, and the earnestness felt, throughout the entire session, in this movement will certainly bear much fruit. The indications are very promising that in a short time the Church Home, and general Headquarters for Christian Science work, and Christian Scientists will be erected.

TREASURER'S REPORT.

Building Fund, Church of Christ (Scientist), Boston, Mass.

Receipts, Jan. 13, 1891, to April 13, 1891, inclusive.

		Cash in Bank (at date of last report)	. . . \$1,931.75
Jan.	13, 1891,	C. S. Association, Cedar Rapids, Ia.	. . . 10.00
	15, "	Mrs. C. S. Corning, Peoria, Ill.	. . . 50.00
	22, "	G. F. M., Newburyport	. . . 25.00
	29, "	Mrs. O. C. W., West Georgia, Vt.	25
	29, "	A. S. Brown, England	. . . 10.00
Feb.	4, "	Mrs. M. C. Crane, Quincy, Mass.	. . . 10.00
	4, "	Mrs. Dorane, Quincy, Mass.	. . . 10.00
	6, "	N. Warner	. . . 1.00
	10, "	Mrs. E. H. Baxter, Quincy	. . . 100.00
	19, "	J. H. Stewart, Toronto, Ont.	. . . 20.00
	20, "	M. E. Crane, Quincy	. . . 15.00
	20, "	J. S. Eastaman, Chelsea, Mass.	. . . 100.00
	20, "	Friend, Quincy, Mass.	. . . 10.00
	21, "	E. S. D.	. . . 2.50
	21, "	C. P. S.	. . . 2.50
	25, "	Mrs. Seaver, Quincy	. . . 2.00
	27, "	Unknown	. . . 10.00
	27, "	James Tryon	. . . 25.00
March	1, "	H. C. N., Boston	. . . 12.50
	1, "	F. M. P.	. . . 50.00
	1, "	D. A. Mitchell	. . . 7.00
	2, "	D. W. Stevens	. . . 5.00
	4, "	T. E. M.	. . . 25.00
	4, "	J. T. C.	. . . 25.00
	4, "	J. F. C.	. . . 25.00
	4, "	Friend	. . . 2.00
	4, "	G. H. P.	. . . 12.50
	4, "	Mrs. Williams	. . . 14.00
	4, "	Mrs. T. E. Moore, from sale of cards,	. . . 4.00
	4, "	Mrs. E. J. Moulton	. . . 10.00
	4, "	W. B. Johnson	. . . 25.00
	4, "	L. P. Norcross	. . . 50.00
	4, "	I. O. Knapp	. . . 100.00
		<i>Amount carried forward</i>	. . . \$2,702.00

		<i>Amount brought forward</i>	\$2,702.00
March	4, 1891,	H. S. F.	5.00
	4, "	Mrs. J. A. Beck	10.00
	4, "	Mercie Richardson	1.00
	4, "	Forest Richardson	1.00
	4, "	C. S. S. School, Boston	26.00
	4, "	George B. Lawrence	50.00
	4, "	C. S. Bible Class and Friends, New Bedford	68.50
	4, "	A. C., Jamaica Plain	25.00
	4, "	D. M. Mayo	35.00
	4, "	George L. Abbott	5.00
	4, "	Mrs. J. R. Macy	25.00
	4, "	E. W. Baxter	125.00
	4, "	C. E. Mathews	25.00
	4, "	E. L. Cotton	6.00
	4, "	A. P. Watson	10.00
	4, "	Friend	20.00
	4, "	Friend	10.00
	4, "	I. P. Gragg	25.00
	4, "	S. L. Wadsworth	50.00
	4, "	Friend	8.00
	4, "	H. S. B.	8.00
	4, "	Friend	10.00
	4, "	Friend	10.00
	4, "	Friend	12.50
	4, "	E. A. Merriam	5.00
	4, "	A. W. Macy	25.00
	4, "	M. K. L.	5.00
	4, "	Marcellus Munroe	50.00
	4, "	Mary W. Munroe	50.00
	4, "	Friend	10.00
	4, "	Friend	10.00
	4, "	L. K. V.	10.00
	4, "	Mr. and Mrs. E. J. Meader	250.00
	7, "	Friend	5.00
	7, "	Friend	15.00
	7, "	Friend	20.00
	9, "	Emma Adams	5.00
	11, "	W. G. N.	150.00
		<i>Amount carried forward</i>	\$3,883.00

Treasurer's Report.

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		<i>Amount brought forward</i>					\$3,883.00
March	11, 1891,	C. F. Morrill	.	.	.	.	25.00
	11, "	Sarah C. Blake	.	.	.	.	25.00
	13, "	Friend, Milwaukee	.	.	.	.	30.00
	13, "	Mrs. W.	.	.	.	.	50.00
	13, "	C. A. Clark	.	.	.	.	25.00
	13, "	Augusta Fairbanks	.	.	.	.	15.00
	13, "	Servilla French	.	.	.	.	5.00
	20, "	D. G. Mayo	.	.	.	.	25.00
	20, "	E. A. Higgins	.	.	.	.	5.00
April	1, "	Friends, Auburn, Me.	.	.	.	.	6.00
	1, "	Friends, Waltham	.	.	.	.	2.00
	1, "	Friend, E. Boston	.	.	.	.	5.00
	1, "	Friend	.	.	.	.	10.00
	1, "	Friend	.	.	.	.	10.00
	1, "	Mrs. F. S. Knapp's Class, Auburn, Me.	.	.	.	.	12.00
	1, "	Mrs. E. L. Clark	.	.	.	.	50.00
	1, "	Friends, by W. B. Johnson	.	.	.	.	92.50
	1, "	Sunday School, Boston	.	.	.	.	12.00
	1, "	E. H. Babbitt	.	.	.	.	2.00
	6, "	Bible Class, Waltham, Mass.	.	.	.	.	5.00
	6, "	Students' Association, Lawrence, Mass.	.	.	.	.	87.00
	7, "	Friends, Nashua, N. H.	.	.	.	.	5.00
	10, "	Mrs. A. F. Leatherbee	.	.	.	.	100.00
	10, "	O. I. C.	.	.	.	.	100.00
	13, "	Young People's Fund, M. R. C.	.	.	.	.	339.15
	13, "	Children's Fund, M. R. C.	.	.	.	.	79.80
							\$5,005.45

April 10, 1891. Dr.

To Counsel Fees	.	.	.	.	.	.	5.00
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Balance in Bank	.							\$5,000.45
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April 13, 1891.

ALFRED LANG,

Treasurer Church Building Fund.

In addition to above list there are pledges, due and not due, amounting to \$3,300.

DONORS TO YOUNG PEOPLE'S FUND.

October, 1890, to January 12, 1891.

Florence Whiteside, Chattanooga, Tenn., \$100;
 Friends, Wolfboro, N. H., \$5; Newburyport, Mass.,
 \$10; Manchester Green, Conn., \$10 \$125.00

CHILDREN'S FUND.

Eleanor Grenville, London, England, \$6.25; Lang-
 ford Montgomery, London, England, \$6.25; Friends,
 Boston, \$5; Boston, \$10; Frank Baxter, Quincy, Mass.,
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